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# HISTORICAL SKETCH

OF THE

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

WITH GENERAL STATISTICS

OF OTHER

FOREIGN MISSIONARY OPERATIONS.



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BOSTON:

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This brief historical sketch, (as full, perhaps, as it could properly be made in such a tract,) with the appended statistical statements respecting other missionary societies, is printed specially for pastors. It was intimated, at the meeting of the Board in Philadelphia, that something of the kind would be furnished, to aid them, on this year of the Board's Jubilee, in preparing to present to their respective congregations the claims of the missionary cause; and it is carnestly hoped, that each pastor will prepare and preach at least one sermon on this subject. Brethren, for half a century the Lord has prospered us. The progress which has been made within that time, not simply in the work of missions, but also in the general aspect of the world with reference to that work, is truly wonderful. But existing missions are cramped and suffering for want of means; and "there remaineth yet very much land to be possessed." At this favorable juncture, shall there not be a general and earnest effort, to bring the churches to a higher standard of missionary consecration?

Missionary House, Boston, November 28, 1859.

## SKETCH.

#### EARLY MISSIONARY SPIRIT.

To the American Board of Commissioners for Foreign Missions, the year of Jubilee has come. It is a time to rejoice and give thanks. We cannot too abundantly utter the memory of the great goodness of our covenant God and Savior.

Of all the foreign missionary boards and societies now pre-eminent among the benevolent institutions of the United States, this Board was first in the date of its organization. Yet it must not be supposed that the spirit of benevolence—or even what may be regarded as more specifically the missionary spirit—had previously no existence in the American churches. Nor must it be supposed that all the influence on the churches, which led them to enter on the foreign missionary work, was exerted by any one, or any few individuals.

The missionary spirit is but the Christian spirit looking upon the unevangelized; and from the first settlement of New England there had been much of this spirit in the churches. The fathers felt it, and that settlement has properly been called a missionary enterprise. The condition of the Indians at once moved the Christian sympathies of the Pilgrims at Plymouth. The next December after the landing, Elder Robert Cushman sent an appeal to England in behalf of "those poor heathen." In the course of another year, one of the colonists was set apart for evangelical labors among them; and in 1636, preaching to them was provided for, by an enactment of the Assembly. In the Massachusetts Colony, commencing almost ten years later than that of Plymouth, the same spirit was manifested. Earnest, and by no means unsuccessful efforts for the evangelization of the native Indian tribes, had been made by the Mayhews, Eliot, Sargent, Brainerd, Wheeloek, Kirkland, and many others, extending through a period of more than 160 years, from 1643 to 1808, before Mills or Hall, Judson or Newell, offered themselves as missionaries to the heathen.

The missionary spirit of the mother country was greatly stimulated, by such Tracts as "New England's First Fruits," &c., printed in London, 1643; "The Day Breaking, if not the Sun Rising of the Gospel with the Indians of New England;" "The Clear Sun-shine of the Gospel Breaking Forth;" "The Glorious Progress of the Gospel, among the Indians of New England;" with other publications, from 1647 to 1655.

In missionary zeal, in cheerful expenditure of property and life for the conversion of the world to God, the first generation of New England, it is believed, has not been surpassed, if equalled, by any succeeding generation. Before the end of the 17th century, there were in Massachusetts alone, more than twenty Indian churches, with some much respected Indian pastors; and in 1726, Cotton Mather could write: "Let it be remembered, the Indians in the Massachusetts Province are all Christianized; except the Eastern Salvages, which have been anti-christianized by the Popish missionaries."

But although, at the very beginning of the 18th century, "the age of Missionary Association" had fairly begun, the century well nigh "closed with witnessing little more than individual and unsustained endeavors;" and truly has it been said, by the author of the Great Commission, that had these endeavors "been all suddenly arrested, only a very feeble call would have been made for their resumption."

In 1746, a century after Eliot began in earnest his missionary lectures to the Indians at Nonantum, the churches of Scotland recommended a general concert of prayer for the conversion of the world. Jonathan Edwards, of Northampton, in Western Massachusetts, reponded with his whole heart, as doubtless did many others; and in the year following, David Brainerd, dying in the bosom of the family of that peerless American preacher and divine, left his farewell injunction to his beloved Christian Indians in New Jersey, to remember that concert of prayer.

The old French war, and the war of our Revolution, operated disastrously upon what still remained, or had been newly attempted, of missionary work among various tribes of Indians. And after the peace of 1783, the state of the country at large presented so many local and personal objects, to engross the minds of the most disinterested and philanthropic, that the work of missions declined to the lowest point of languishment; while the missionary spirit in England was in much the same state of depression, from the operation of equally unfavorable causes.

1. In 1792, William Carey preached the memorable sermon, from Isaiah liv. 2, 3; arranged under two divisions—" Expect great things from God; attempt great things for God!" The Baptist movement for India was forthwith commenced. Three years later, September, 1795, the London Missionary Society was formed, and the proceedings and enterprises of this Society produced an indescribable effect, upon large numbers of influential elergymen and laymen in the United States.

About the commencement of the present century it began to be obvious that the missionary feeling was rising and extending in this country, and would be likely soon to open for itself new channels of effort; and "no man was the leader of the movement;" God was working for his own cause. In 1799, the Massachusetts Missionary Society was formed at Boston. In 1804, the constitution was modified, and the object of the society was defined to be, "to diffuse the Gospel among the people of the newly-settled and remote parts of our country—among the Indians of the country, and through more distant regions of the earth, as circumstances shall invite and the ability of the

society shall admit." Under this constitution, this society, had the means been furnished it, might have sent missionaries to any of the "distant regions of the earth;" and some of the sermons preached at the annual meetings of the society, as also sermons before other missionary societies in the earlier years of this century, especially one by Dr. Griffin before the General Assembly of the Presbyterian Church in 1806, urge the claims of the heathen, and the greatness and excellency of a universal missionary work, with eloquence and earnestness which have seldom, if ever, been surpassed. Dr. Parish, the preacher before this society in 1807, alludes to "five societies in Massachusetts for propagating the gospel," to "similar societies in all the states of New England," and to "missionary societies in the middle states," as then existing. The Connecticut Evangelical Magazine, commenced in 1800; the Massachusetts Missionary Magazine, commenced in 1803; the Massachusetts Baptist Missionary Magazine, commenced the same year; and the General Assembly's Missionary Magazine, or Religious Intelligencer, commenced in 1805; diffused among the churches much intelligence in regard to missionary operations in foreign lands.

As an example of the practical effect of the diffusion of such intelligence, it is worthy of mention, that in 1806, Mr. Norris, of Salem, when applied to by Dr. Spring, to aid in endowing a Theological Seminary at Andover, found himself embarrassed by a previous determination as to the use of his means. "My great object," he said, "is the foreign missionary enterprise;" and he gave \$10,000 to the Theological school, because convinced that the effort to establish it was one with this enterprise; for "we must raise up ministers if we would have men to go as missionaries." The same year, 1806, Robert Ralston remitted, for himself and others of Philadelphia, \$3,357 to aid the Baptist Mission at Scrampore. Dr. Carey, of that mission, acknowledged the receipt of \$6,000 from American Christians, in 1806 and 1807.

There were thus many indications of a missionary spirit in the churches of the United States. Still it is true, that as yet, "American Christians had never combined in any great enterprise or plan for spreading the knowledge of Christ, or advancing his kingdom; had never sent, from their shores, a single missionary, with the message of heavenly mercy, to any portion of the widely extended pagan world" abroad. The different efforts which "had been made for the benefit of some of the native tribes of the American forest" had been "scattered and transient," and "without any general union, or any expansive and systematic plan of operations."

At the annual meeting of the Massachusetts Missionary Society in May, 1810, the preacher, Rev. Jacob Norton, must have spoken for others, quite as much as for himself, when without knowing any thing, as is supposed, of the wishes and purposes of any missionary candidates, at Andover or elsewhere, he was yet moved to ask, in view of the signs of the times: "Is the expectation, my brethren, visionary and unfounded, that the time is not far distant, when, from the United States, missionaries will go into all the world and preach the Gospel to every creature? Yes, my brethren, when men with the holy ardor of an Eliot, a Brainerd, a Tennent, will, under the patronage of the Massachusetts Missionary Society, go forth in every region of the habita-

ble globe, with the everlasting Gospel in their hands and upon their tongues, accompanied with the fervent prayers of thousands for their success? \* \* \* Through their instrumentality, will not 'Ethiopia soon stretch out her hands unto God,' in humble prayer and exalted praise? Will not the isles which are afar off be glad, and shout hallelujahs to the Lamb? Will not 'the wilderness be glad for them, and the desert rejoice and blossom as the rose,' and unnumbered millions hail them blessed? Animating, delightful anticipation! We pray God it may not prove 'like the baseless fabric of a vision,' but a substantial and glorious reality!" Little did the preacher imagine, that there were those then listening to his words, who, in less than a single month, not in connection with the Massachusetts Society, but as the founders and administrators of an entirely new and more important institution, would indeed inaugurate the beginning of "a substantial and glorious reality!"

In June, 1806, Samuel J. Mills became a member of Williams College. While a child he had heard his mother say, "I have consecrated this child to the service of God as a missionary," and from the time of his conversion, in 1802, he had ardently desired to engage in the missionary work. In college, while laboring faithfully to promote true piety among the students, he kept this work constantly in mind. In the summer of 1806 or 1807, at a meeting for prayer regularly held by some of the pious students, on Saturday afternoons, usually in a grove, but on this occasion, on account of rain, under a haystack near by, there was conversation respecting the moral darkness of Asia. Mills proposed to send the Gospel to that dark and heathen land, saying, We can do it if we will. Others present were delighted with the idea, which indeed seems not to have been new to some of them, and Mills proposed that they should at once make the subject one of prayer, under that haystack, which was accordingly done. September 7, 1808, a society was privately formed at Williams College, by a few pious students, among whom were Mills, Gordon Hall and James Richards, the object of which, the constitution says, "shall be to effect, in the persons of its members, a mission to the heathen." One article provided, that "no person shall be admitted who is under an engagement of any kind which shall be incompatible with going on a mission to the heathen." Another article was: "Each member shall keep absolutely free from every engagement which, after his prayful attention, and after consultation with the brethren, shall be deemed incompatible with the objects of this society; and shall hold himself in readiness to go on a mission when and where duty may call."

Designing, now, so to operate on the public mind as to lead to the undertaking of a forcign missionary work, and proceeding with great modesty and great practical wisdom, they republished and circulated some impressive missionary sermons, and opened a correspondence with some of the eminently wise and good men among the clergy of the country, such as Rev. Messrs. Griffin, Worcester, Morse, and Dana. With the same end in view, and to influence other young men, one of the number transferred his relation to Middlebury College, in Vermont. Mills visited Yale College, and some efforts were made at other institutions.

Nor were these young men alone in such views and feelings. Previous

to the formation of the American Board, some eighteen or twenty, in different localities, some of them without the least knowledge of the persons or views of others, seem to have been led to consider the claims of the Savior to their personal services in a foreign missionary work. Not more than half of these ever went to the foreign field. The earliest of all, Nettleton and Mills, while providentially prevented from engaging in direct missionary service, were, perhaps, even more instrumental in advancing the world's evangelization, than if their original purposes had been entirely fulfilled.

#### FORMATION OF THE BOARD.

In the autumn of 1809, Richards became a member of the Theological Seminary at Andover, and "labored with diligence and success in promoting a spirit of missions among the students." Mills followed him to Andover in the spring of 1810, and Hall soon joined them. At least one other young man was there also, whose thoughts had been independently directed to the same great subject-Samuel Nott, Jr. "There seemed now to be," says one who was there, "a movement of the Spirit, turning the attention and the hearts of the students in the seminary to the condition of the perishing heathen." Several had already come, or soon came, to the resolution of spending their lives in pagan lands, among whom were Adoniram Judson, Jr., and Samuel Newell. The faculty of the Seminary were consulted and approved the design, and on the 25th of June, 1810, according to previous arrangement, Rev. Dr. Spring, of Newburyport, and Rev. Samuel Worcester, of Salem, met with the professors and a few others, for further consultation. It was thought the time for action had come, and the young men were advised to present their case to the General Association of Massachusetts, which was about to meet at Bradford. The next day Rev. Messrs. Spring and Worcester rode together in a chaise to Bradford, and during that ride, between those two men, "the first idea of the American Board of Commissioners for Foreign Missions was suggested; and the form, the number of members, and the name, were proposed."

On Thursday, June 28th, Messrs. Judson, Nott, Mills and Newell, came before the Association and presented a written paper, in which they stated, "that their minds had been long impressed with the duty and importance of personally attempting a mission to the heathen;" and they solicited the opinion and advice of the Association as to their duty, and as to the source to which they might look for support in their contemplated work. The subject was referred to a committee, who reported the next day, recommending "that there be instituted by this Association a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the Gospel in heathen lands." The report was adopted, and the following persons were chosen to constitute, in the first instance, that Board: His Excellency John Treadwell, Esq., Rev. Timothy Dwight, D. D., Gen. Jedidiah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Joseph Lyman, D. D., Rev. Samuel Spring, D. D., William Bartlett, Esq., Rev. Samuel Worcester, and Dea. Samuel II. Walley, of Massachusetts.

The Commissioners had their first meeting at Farmington, Connecticut, on the 5th of the following September, five only being present; viz. His Excellency John Treadwell, Esq., Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, Rev. Samuel Worcester, and Rev. Calvin Chapin. The meeting was opened with prayer by Dr. Lyman. A constitution was adopted, and officers were chosen. The Prudential Committee appointed, consisted of William Bartlett, Esq., and Rev. Messrs. Spring and Worcester. Mr. Worcester was chosen Corresponding Secretary, and an address to the Christian public was prepared, accompanied by a form of subscription.

A beginning was thus made; but though the objects of the Board were regarded with favor by some liberal individuals, it was doubtful whether means could be very soon secured in this country to send out and support a distant mission. Yet four young men were ready and waiting to be sent. The eyes of the Prudential Committee were turned to the London Missionary Society, which was already in successful operation, and in January, 1811, Mr. Judson was sent to England to confer with the Directors of that society on various points, and to ascertain whether any satisfactory arrangement could be made for prosecuting the work of missions in concert; so that American missionaries might, for a time, receive their support in part from the London society, without committing themselves wholly to its direction. No such arrangement, however, was made.

One of the Prudential Committee, from his mercantile habits, probably, was much opposed to any foreign mission, unless there was a fund in reserve, amounting to at least \$60,000, for the support of four missionaries, in case of the inadequacy of receipts by ordinary donations or subscriptions. But another member, the Corresponding Secretary and Clerk of the Committee, was firmly persuaded, that with a proper trust in God, a mission might be commenced just as soon as an eligible field should be opened, whether any such fund could be secured or not. Some effort, however, was made to obtain the fund, but it failed.

Previous to the mission of Mr. Judson to England, the Committee were once in session at Salem, at the house of Mrs. Mary Norris. This noble woman knocked at the door and called Mr. Bartlett into the entry. "I perceive," she said, "that you are in trouble for money. Now if you will give \$30,000, I will." He was not prepared for this; but it should perhaps be mentioned, that he united with her in defraying the principal part of the expenses of the mission to England, amounting to about \$600. She died a few months afterwards, having bequeathed \$30,000 to the Board, and \$30,000 to the Theological Seminary at Andover.

The second annual meeting was held at Worcester, Mass., September 18, 1811; seven members being present. The Prudential Committee were now decided in the opinion, "that the young gentlemen should be retained under the direction of the Board," and that the Board should "trust, under Providence, in the liberality of the Christian public in this country, for the means of supporting them." Donations to the amount of \$1,400 had been received. Messrs. Judson, Nott, Hall and Newell were appointed as missionaries to labor under the direction of this Board; and it was resolved, as

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soon as practicable, to establish a mission in the East, attention being turned specially to the Burman Empire, and another in the West, among the Indians of this continent.

As the country was shut up by a very rigid embargo, there was no immediate prospect of an opportunity of procuring a passage for missionaries to the East. But late in January, 1812, Messrs. Newell and Hall, who had been attending to medical studies in Philadelphia, returned hastily, with the intelligence that a vessel was to sail from that port in about two weeks for Calcutta, and would accommodate the missionaries. The Prudential Committee immediately met. It was short notice, and only about 1,200 dollars were at their disposal; yet, on the 27th of January they resolved to send out the four missionaries. Then another, Mr. Luther Rice, desired to join the mission, and they "dared not reject his request." Three of the missionaries were also to take wives, making eight persons in all. It was soon found that the brig Caravan was also about to sail from Salem for Calcutta, and that she would receive a part of the company. The missionaries were ordained on the 6th of February, in the Tabernacle at Salem, and after some delay, sailed, Messrs. Judson and Newell, with their wives, in the Caravan, from Salem, February 19, and Messrs. Nott, Hall, and Rice, with the wife of Mr. Nott, in the Harmony, from Philadelphia, about the same time.

In this time of need, "the Lord made it to be remembered that the silver and the gold are his. The hearts of the people were wonderfully opened; money flowed in from all quarters; and by the time that the Caravan sailed, the Committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary. In addition to this, collections were made at Philadelphia, during the same interval of delay, and delivered to the brethren who sailed from that port, to such an amount, as to make the whole which was paid to the missionaries in advance, equal to their stipulated salary for a year and a quarter, nearly."

From this small beginning the Board has gone on, until now its annual receipts are about \$350,000, and it has under its care, in different parts of the world, about 400 missionary laborers, male and female, sent from this country, and nearly 500 native helpers. The annual meetings, which are now held in October, from being attended by seven members, as in 1811, or by nine as in 1812, in the parlor of a private dwelling, have come to be occasions of fully as deep and extensive interest as any annually recurring religious occasion in the United States.

### ORGANIZATION, MODE OF OPERATION, &c.

The officers of the Board are chosen annually, by ballot, and are, at present, a President, Vice-President, Recording Secretary, Treasurer, two Auditors, four Corresponding Secretaries, and a Prudential Committee of eleven. This committee, whose members receive no compensation for their services, meets at the Missionary House at least once every week, on Tuesday afternoon, for the transaction of business. There are now more than 200 corporate members of the Board, residing in at least 19 different States of the Union. These alone, by the charter, are voting members, forming the body corporate; but the payment of \$50, if the person be a clergyman, or \$100,

if a layman, constitutes any one an honorary member, who may share fully in the deliberations of the annual meetings. About 11,000 persons have, since the beginning, been thus constituted honorary members. There is also a small number of corresponding members, residing mostly in foreign lands, and chosen, as are the corporate members, by ballot.

This Board is neither an ecclesiastical nor a denominational body, and is not supported by denominations as such, but by individual Christians. The Commissioners were at first appointed by the General Association of Massachusetts, which is Congregational, with power to adopt their own form of organization and their own rules and regulations. By its charter, obtained from the Legislature of Massachusctts, in 1812, the Board elects its own members, without limitation as to numbers, or residence, or religious denomination; but not less than one-third of the members must at all times be respectable laymen, and not less than one-third respectable clergymen. In 1812, the Secretary, in behalf of the Board, suggested to the General Assembly of the Presbyterian Church, "the expediency of forming an institution similar to theirs, between which and theirs there might be such cooperation as should promote the great object of missions amongst the unevangelized nations." The Assembly, however, while they urged the churches under their care to aid in this good work, thought "the business of foreign missions might probably be best managed under a single Board," and so declined forming any separate institution. At the very next meeting of the Board, (Sept. 1812,) thirteen new members were elected, from seven different States, of whom eight, 4 from New York, 2 from New Jersey, and 2 from Pennsylvania, were Presbytcrians. In 1831, of 62 corporate members, 31 were Presbyterians, 24 Congregationalists, 6 Reformed Dutch, and one Associate Reformed; and of the 70 ordained missionaries, 39 were Presbyterians, 29 Congregationalists, and 2 Reformed Dutch. Until the division of the General Assembly in 1837, most of the efforts of Presbyterian churches in the United States for foreign missions were made through this Board; and this is still true of what are called New School Presbyterian churches. The Reformed Dutch church co-operated with the Board until 1857, then forming a separate organization, in the expectation of thus increasing missionary effort. Missionaries from these different denominations have always been sent ont without distinction, and generally without even considering their ccclesiastical relations in designating them to their fields of labor.

The missions, thus formed, are not controlled by ecclesiastical bodies; though perhaps they may themselves be considered as, in some sense, such bodies. They are organized and governed as communities, the votes of a majority of the missionaries and male assistant missionaries deciding all questions, in their regular meetings. At the same time, they may enter into organizations among themselves, for fraternal or ecclesiastical purposes, as associations or presbyteries, according to circumstances, and the views and preference of the majority. So far as any use of the funds of the Board is involved, the action of the mission is, of course, subject to the revision of the Prudential Committee.

By its charter, the Board is limited to the work of "propagating the Gospel in heathen lands, by supporting missionaries and diffusing a knowledge of

the Holy Scriptures." Its missions are conducted with reference to the ultimate complete evangelization of the nations or communities to which they are sent. They are not regarded as permanent institutions, but are established to plant the institutions of the Gospel, and to prepare the people themselves to support these institutions;—to gather churches which are expected to be ultimately self-supporting churches, sustaining their own religious teachers, and acting for the still further propagation of the truth. A leading object, therefore, has ever been, as fast as possible, to educate and train a pious native ministry, who may be fitted to act as pastors of the native churches, and as evangelists in gathering churches. For this purpose, not only have schools of a lower order been established, but seminaries, in which native young men of piety and promise might be thoroughly educated, and also boarding-schools for girls, from which educated native preachers and teachers might obtain suitable partners for life.

With the same end in view, to raise up Christian churches and communities, which shall be independent of all foreign aid and foreign instruction, much labor has been expended to reduce unwritten languages to a written form, to prepare faithful translations of the Scriptures, and to give a Christian literature to those for whose evangelization the missions have been established. By the missionaries of this Board fifteen different languages have been reduced to writing, and the Scriptures have been translated, wholly or in part, into more than twenty languages. Still, it is ever inculcated upon the missionaries that they are to regard themselves as sent, emphatically, to preach the Gospel, and thus, with Divine assistance, to turn men individually, and at once, "from darkness to light, and from the power of Satan unto God;" and that, in all ordinary eases, every other work is to be subordinate to this in the labors of the missions. In relation to other societies, the Board acts strictly upon the principle of non-interference; in agreement with others eonsidering "certain great centres of human society and marts of commerce, as common ground," to some extent, but in all other cases, avoiding fields of labor which are already occupied by others.

#### RESULTS, STATISTIES.

The operations of the Board have been erowned with many tokens of Divine favor. This is not the place to give particular accounts of revivals, with which the missions have been favored; but simple reference may be made to revivals at Ceylon in 1819, 1821, 1824 and '25, 1830 and '31, and 1835; to the great revival at the Sandwich Islands, in 1838, '39 and '40, as the fruits of which more than twenty thousand persons, giving hopeful evidence of piety, were received into the churches; to many revivals among the Nestorians, especially in 1846, 1849, 1850, 1851, and 1856; to repeated revivals among the Choctaws and other tribes of Indians on this continent; and to the reformation among the Armenians, obviously a work of Divine grace, and one of deep interest and great promise, though differing from many of the revivals already referred to, which has been in progress for the last twelve or fifteen years. In all, from the beginning, more than fifty thousand hopeful converts have been gathered into churches connected with the different missions. None but those who are thought to give evidence of

true piety are received to the churches, and much care is exercised by the missionaries in receiving members.

The receipts and expenditures of the Board, for each year since its organization, and for each period of four years, are presented in the following table.

Year.	Periods.	Receipts.	Periods of 4 Years.	Expenditures.	Periods.
1811,		\$ 999 52	\$ 999		
			*		
1812,		13,611 50		\$ 9,699	
1813,		11,361 18		8,611	
1814,		12,265 56		7,078	
1815,	1.	9,493 89	dt 46 #29	5,027	\$ 30,415
1816,	1.	12,501 03	\$ 46,732	15,934	\$ 50,110
1817,		29,948 63		20,485	
1818,				30,346	
1819,		34,727 72 37,520 63		40,337	
	2.		114,698		113,102
1820,		39,949 45		57,621	
1821,		46,354 95		46,771	
1822, 1823,		60,087 87 55,758 94		60,474 66,380	
1020,	3.	00,100 01	202,151	00,000	231,246
1824,	0.	47,483 58	202,101	54,157	202,210
1825,		55,716 18		41,469	
1826,		61,616 25		59,012	
1827,		88,341 89		103,430	
-000	4.	202.000.04	253,157	7.07.070	<b>2</b> 58,068
1828,		102,009 64		107,676	
1829, 1830,		106,928 26 83,019 37		92,533 84,798	
1831,		100,934 09		98,313	
1001,	5.	200,001 00	392,891		383,320
1832,	•	130,574 12	002,000	120,954	301,110
1833,		145,847 77		149,906	
1834,		152,386 10		159,779	
1835,		163,340 19	500.140	163,254	500 000
3.000	6.	170 000 15	592,148	010.407	<i>5</i> 93,893
1836,		$\begin{array}{c} 176,232 \ 15 \\ 252,076 \ 55 \end{array}$		210,407 $254,589$	
1837, 1838,		236,170 98		230,642	
1839,		244,169 82		227,491	
2000,	7.		908,649		923,129
1840,		241,691 04		246,601	
1841,		235,189 30		268,914	
1842,		318,396 53		261.147	
1843,	8.	244,254 43	1 020 521	256,687	1 022 240
1844,	0.	236,394 37	1,039,531	244,371	1,033,349
1845,		255,112 96		216,817	
1846,		262,073 55		257,605	
1847,		211,402 76		264,783	
	9.		964,983		983,576
1848,		254,056 46		282,330	
1849,		291,705 27		263,418	
1850,		251,862 28 274,902 21		254,329 $274,830$	
1851,	10.	274,002 21	1,072,526	274,000	1,084,907
1852,	201	301,732 70	2,0,2,020	257,727	2,00 2,001
1853,		314,922 88		310,607	
1854,		305,778 84		322,142	
1855,		310,427 77	1 000 000	318,893	2 000 000
1050	11.	207.010.00	1,232,862	000 000	1,209,369
1856,		307,318 69		323,000	
1857, 1858,		388,932 69 334,018 48		355,590 372,042	
1859,		350,915 45		372,042 376,419	
1000,	12.		1,381,185		1,427,051
			8,202,512		8,271,425

It will be seen, that with only one exception, in each period of four years there has been an advance upon the receipts of the previous period. But though there has been, on the whole, constant progress, the receipts have often fallen below the expenditures, and there have been several seasons of great pecuniary embarrassment in the operations of the Board. In 1837 embarrassments of this kind occurred, the sad effects of which were deeply and widely felt. For some years previous to 1836 the means provided had been sufficient; the Prudential Committee felt encouraged to enter upon new and enlarged operations, and the call was specially for men, while the churches supposed there would be no difficulty in regard to means. At the annual meeting in 1836, it was announced that 64 missionary laborers were then under appointment, who were expecting soon to be sent abroad; but there was a balance of about \$39,000 against the treasury at the close of the financial year, (July 31,) and that balance was increasing. The voice of the meeting, however, and the voice of the churches, still was, "let the missionaries be sent;" and the means seemed likely to be provided. From October, 1836, to February, 1837, the receipts greatly increased, and in the mean time 60 laborers, male and female, had embarked for their respective fields. But now there came a financial crisis, of great severity, in the affairs of the country. The receipts of the Board rapidly diminished, and the debt rapidly increased. The Committee felt obliged to stop. Laborers under appointment were detained, and new missionaries were appointed only on condition that they would not be sent out, and must be at no expense to the Board, until the state of the treasury should warrant it. Thus discouraged, many turned from regarding the heathen world and looked for other fields of Christian labor. But this was not all. Difficulties still increasing, the Committee felt called upon, in June, to curtail the appropriations which had been made in the missions for the year 1838, by \$40,000; and the missions were informed of the painful necessity, and required to contract their operations. With 60 more laborers to be supported, the pecuniary means of the missions were thus reduced \$45,000 below what had been allowed in 1836. The effect was deeply painful. Every missionary was embarrassed, and every branch of missionary operations crippled. Schools were broken up or greatly reduced, and in Ceylon alone, 5,000 children were dismissed from under Christian instruction "to the wilderness of heathenism;" the facilities for preaching were abridged; the operations of presses were greatly diminished; native teachers and other helpers were deprived of employment; native Christians were disheartened, and the opposing heathen triumphed.

Still, the influence of this reverse was not simply evil. The missions, the Christian public at home, and the Prudential Committee, all learned some important lessons; and a new impulse was given to missionary effort, particularly in the rural districts of the country, where the intelligence of the disastrous influence of such reduced appropriations was received. The financial embarrassments were felt, first and most severely, in the cities and larger towns; those in such communities who would have given liberally, found themselves deprived of the means of giving; the country churches were thus called upon to come with more liberality to the support of the mission-

ary work, and in these churches the amount contributed, and doubtless also the number of contributors, greatly increased.

Such painful consequences of financial difficulty have never since occurred, and it may yet be hoped and believed, will never again occur in the history of this Board. The treasury was not fully relieved until 1842. Indeed, in 1841 the debt had increased to \$57,000; and for five years again, from 1847 to 1851, there was a constant balance against the treasury. In 1848 this balance was \$59,890. But while all proper economy has been used, and the appropriations to the missions have been limited to the lowest safe amount, the operations have been steadily carried forward, and relief has come. At present, as the friends of the Board well know, the Treasury is again suffering under serious embarrassment.

Until 1838 the Board had no permanent building for the accommodation of its business at Boston, which has ever been the centre of its operations, and much inconvenience and loss had been experienced from frequent removals. In that year an eligible site was purchased in Pemberton Square, and a substantial building erected; the whole expense being met from permanent funds, which could not be used to sustain the missions or to pay the debts. In addition to this building, the Board now has invested funds, of which the interest only may be used, amounting to \$104,000.

The following is a summary view of the missions, as presented in the last Annual Report of the Board.

Missi	ons.				
Number of Missions,					. 26
" Stations,		•			. 127
" " Stations,		•			. 131
Laborers E					
	2 0				
Number of ordained Missionaries (8 being	Physica	ans), 17	ŭ		
1 II y SICIALIS LIOU OI GALIICA, •					
other hade Assistants, .		. 1			
" Female Assistants,		. 21	0		
Whole number of laborers sent from this	country,		399		
Number of Native Pastors,  " Native Preachers, " Native Helpers, Whole number of Native Helpers,		. 2	1		
" Native Preachers,		. 22	2		
" Native Helpers,		. 25	4		
Whole number of Native Helpers, .			497		
" " laborers connected with	the Mis	sions,			<del></del> 896
The P	ress.				
					E
Degree printed last year as for as reported		•	• •		1 500 040
Number of Printing Establishments, . Pages printed last year, as far as reported, " from the beginning, .		•	•	1 10	11,020,040
		•	•	1,10	4,720,009
The Ch	urches.				
Number of Churches, (including all at the	e Sandwi	ch Islan	ds.) .		. 153
" "Church Members, (do. do.)	o far as	reported.	*		23,515
Added during the year, (do. do.)					. 1,279
Educational 1					
Number of Scminaries,		•			. 7
" other Boarding Schools, .		•		•	
" Frec Schools, (omitting those	at Sandy	vich Isla	nds,)		. 313
" Pupils in Free Schools, (omitti	ing those	at S. I.)	7,911		
" " Seminaries, .			401		
" " " Boarding School	.s		580		-
Whole number in Seminaries and Schools	,	•			8,892

<sup>\*</sup> The report from the churches at the Sandwich Islands is defective.

The following table presents the more important statistics of the missions at different periods, separated by intervals of ten years, commencing with 1823, eleven years after the first missionaries were sent out.

	Missions.	Stations.	Out-stations.	Ordained mission- aries.	Licensed preach-	Other male help- ers.	Female assistants.	Native preachers.	Other native helpers.	Churches.	Members of churches.	Printing estab- lishments.	Pages printed from the begin- ning.	Scaninaries.	Pupile in semi- naries	Boarding schools.	Pupils in board- ing schools.	Free schools.	Pupils in free schools,
1823 1853 1813 1853	8 21 26 25	25 £6 86 111		29 85 131 157		42 44 39 25	137 178		50 116 192		1,910 20,797 25,714	16	442,056,185	2 7 9	524	22	699	610	3,000 56,000 30,778 21,993

It is hardly necessary to dwell here upon the present condition and wants of the missions. The facts may be easily gathered from the late Annual Reports, the brief Annual Survey published each year, in January, in the Missionary Herald, and from the correspondence of the missionaries, found in the Herald.

#### GENERAL MISSIONARY STATISTICS.

In addition to the foregoing sketch of the origin and progress of the American Board and its missions, it is presumed that many pastors will be glad to possess at least a general statement of what is now doing by other missionary societies. Some statistical articles have been published in the Journal of Missions during the past year, portions of which, with the tables, will be given here, without much change. The Journal says:

"The impossibility of obtaining accurate and full statistics of existing foreign missionary operations is often quite perplexing. So defective are the reports of some societies, and so various are the modes of classifying laborers, adopted by different bodies, that it is not possible to gather from published documents even the exact number of missionary laborers now employed among the unevangelized. Still more entirely defective and perplexing are returns found to be, when an effort is made to ascertain who among the laborers are ordained missionaries, who male and who female assistants from Christian lands, and who, in various capacities, native helpers."

#### PROGRESS.

"But though full and exact statements as to what the Christian church is now doing for the pagan world eannot be made, it is easy to ascertain that, on the one hand, there has been, of late, great and most cheering progress, and that, on the other hand, innuensely greater progress is yet called for.

and that, on the other hand, immensely greater progress is yet called for.

"Previous to the latest years of the last century, very little of organized, systematic and persistent effort for the conversion of pagan nations had been made, in modern times, by any branch of the evangelical Christian church, excepting the Moravians. Occasional and temporary efforts, some of them worthy of very high commendation, had been made,—by the church of Geneva in 1556; by Swedish Christians, in Lapland, near the close of the

16th century; by the Dutch, early in the 17th century; nobly, in the same century, by Eliot, the Mayhews and others in Massachusetts; by the king of Denmark, as early as 1705; and by Sargent, Edwards, and above all, Brainerd, in the United States, before the middle of the last century. The English Society for the Propagation of the Gospel in Foreign Parts, was chartered in 1701, but its operations have always had reference, mainly, to the religious

interests of English colonies.

"In 1732 the Moravians sent out their first missionaries. 'Their entire congregation did not then exceed 600 persons, and of these, the greater part were suffering exiles. Yet so noble and extensive were the exertions which they made, and so abundantly were their unostentatious endeavors blessed by the great Head of the church, that within ten years their heralds had proclaimed salvation in Greenland, St. Croix, Surinam and Rio de Berbice; to the Indians of North America and the negroes of South Carolina; in Lapland, Tartary and Algiers; in Guinea, at the Cape of Good Hope, and in Ceylon.' But though having this example to remind of duty, and encourage, other branches of the Christian church slumbered still, and scores of years passed away with so little movement, that when, about the year 1784, Carey proposed, as a topic for discussion in a Baptist ministers' meeting, 'The duty of Christians to attempt the spread of the Gospel among heathen nations,' it excited great surprise, and he was called an enthusiast by his brethren, for entertaining such a notion! At length, however, 'the fullness of the time was come.' In 1792, the Baptists of England formed their Missionary Society, and soon, with Carey for a noble pioneer, entered on their foreign work. It was like the letting out of water. Gradually, but now with comparative rapidity, the conviction spread that the Christian church should, without more delay, attempt the evangelization of the heathen. Other branches of the church moved, other societies were organized,—the London Missionary Society in 1795; the Edinburg and the Glasgow Missionary Societies in 1796; the Netherlands Missionary Society in 1797; the Church Missionary Society in 1800; the Society for Propagating Christianity among the Jews in 1808; and the American Board in 1810. To the credit of the English Wesleyans it should be stated, that although their Missionary Society cannot be named as among those earliest formed, they were a missionary body almost from their origin, and had been more or less engaged in foreign work for some years before the formation of the Baptist Society.

"Since 1810, many other organizations, laboring for unevangelized portions of the human family, have come into being,—as many as 16 in Great Britain, 20 upon the continent in Europe, 2 in British North America, and 15 in the United States. Nearly, if not quite, every branch of the evangelical Protestant Christian church, is now found to have entered on the foreign missionary work. Moravians, Episcopalians and Lutherans; Presbyterians—English, Scotch, Irish, Dutch, and American; Established Church, and Free Church; Old School, and New School; Baptist—Northern and Southern, Closecommunion, Free-will, and Seventh day; Congregationalists and Methodists,

of all classes, have now their missionary boards.

"What means this moving of the waters? He who has wonderfully, in modern times, thrown the nations open and prepared the world for Christian effort, has at the same time moved his whole church to effort! Has he not done it with great ends in view?"

#### NUMBER OF LABORERS.

"The number of ordained laborers from Christian lands, now engaged in the foreign missionary enterprise of the Protestant Christian church, cannot be perfectly ascertained; but exclusive of those laboring among Jews and Roman Catholics, and in some of the nominally Protestant countries of Europe, and classing all the 'brethren' of the Moravian missions with the ordained, (no distinction being made in their reports,) it is more than 1,500. With these are associated, probably, about 2,000 male and female helpers, also from Christian lands; and of native laborers, from among the people where the missions are situated, more than 100 ordained ministers, and some

thousands of unordained preachers, catechists, teachers, &c.

"Looking at different portions of the world, that we may see how these laborers are distributed, we find of ordained missionaries connected with different missions, though not at any time all on the ground, (still including all the Moravian 'brethren,') in Western Africa, about 116; Southern Africa, 163; Northern and Eastern Africa, 6. In Western Asia, European Turkey and Greece, 76. In Southern Asia,—India, Burmah, Ceylon and Siam, 478. In Borneo and the Indian Archipelago, 36. In China, 87, and Thibet, 3. Among the islands of the Pacific Ocean, 140. Among the North American Indians, and in Labrador and Greenland, 171. In the West India Islands

and on adjacent coasts of America, 236.

"It is thus apparent that something is being done. The church is not now all sleeping, as to so large an extent and for so many centuries it did sleep, over the condition of the pagan world, doing nothing to enlighten and to Yet let it be considered, that the unevangelized portions of the human family, including those who, though nominally Christian, stand hardly less in need of the pure Gospel than the heathen, must number more than 900,000,000. To give one preacher to every ten thousand souls, we need, not fifteen hundred, but ninety thousand missionaries. What supply is this -two hundred and eighty missionaries for all the continent of Africa; four hundred and eighty for the two hundred millions of men in India, Burmah and Siam; and about eighty for the four hundred millions of China! Six preachers of the Gospel for the whole population of the United States, would supply us as well as China is now supplied!

"Enough missionaries from Christian lands to supply the world with preachers, cannot be sent. Missions must commence the work, and raise up churches and preachers on the ground, to go forward with it. Still, obvionsly, as yet, our missionary work is but commenced. Yet when we reflect that it has grown to its present magnitude almost wholly within sixty years —that of all the fields at which we have glanced, sixty years ago but very few were occupied—we are constrained to say: 'This is the Lord's doing; it is marvellous in our eyes.'"

#### INCOME OF MISSIONARY SOCIETIES.

"Small as are, now, the contributions of most churches, and most individual Christians, for the great work of evangelizing the world; inadequate as are, at present, the receipts of most Missionary Societies; and frequent and urgent as are appeals for more pecuniary means; some encouragement may also be gathered, certainly, from contrasting the present with the past in this respect. When the American Board was formed, in 1810, the whole annual income of all the Protestant Foreign Missionary Societies then existing, probably did not amount to \$200,000. The receipts of the English Church Missionary Society were then but about \$15,000 per annum, those of the English Baptist Missionary Society, not far from \$20,000, and those of the London Missionary Society, perhaps \$80,000. The few other then existing Societies have ever been comparatively small.

"Since that time, while the number of distinct organizations for the prosecution of this work has greatly increased, (amounting now to more than forty,) the income of the older, as well as of many of the newer Societies, has also largely increased. For the year reported in the following tables, the whole income of the English Church Missionary Society exceeded \$800,000; that of the London Missionary Society was about \$465,000, and that of the English Wesleyan Society, \$645,000. The English Baptist Society received \$130,000, the Foreign Mission Scheme of the Free Church

of Scotland, \$80,000, and that of the Church of Scotland, \$40,000. Thus the united income of these six Societies, for the year ending in 1859, exceeded \$2,000,000. In the United States, the income of the American Board, for the same year, was about \$351,000; of the Presbyterian Board, \$212,000; of the Baptist Union, about \$102,000; and of the Episcopal Board, \$99,000. The receipts of the Methodist Missionary Society, for Home and Foreign Missions, were about \$185,000; the expenses connected with their

Foreign Missions, not far from \$84,000.

"There is another pleasant fact in this connection. While the number of contributors has been greatly increasing, some have been learning to give in much larger sums than formerly. A very considerable number now give, annually, by hundreds, and some by thousands of dollars, to this single cause. On making some inquiry, a few years since, it was found that more than onetwenticth part of all that the American Board had received in donations, the previous year, was given by sixty individuals. Most of the same persons who are yet living, probably do fully as much, many of them more, from year to year now. But a much larger number of individuals might be found, of fully as much ability as these possess, and who do what they do for the cause of missions through the same Board, whose united annual contributions would hardly support, in the foreign field, one preacher of the gospel. At the same time, it was found that more than one-tenth of the whole amount of the previous year's donations (or \$30,559) came from thirteen churches in Massachusetts, connected with which there were then 5,176 members. Other thirteen churches in the same State were found, with, in all, 5,170 members, whose contributions for the same year amounted to \$2,643 only; less than one-hundredth part of the income from donations.

"It is apparent, therefore, that there is great inequality, and great room for improvement. But there is, perhaps, ground for hope, and expectation of future progress, in the very fact that, as yet, so few have learned to devise liberal things. When all the churches can be induced to do for this cause as a few are now doing; still more, when all Christ's disciples can be induced to do in any good measure as they should, or even as some now do, the income of our missionary societies may be counted, not by thousands, but by mil-

lions."

#### THE TABLES.

"Much time and labor have been expended in efforts to make the following tables as complete as possible; yet they must be taken as indications of what has been attempted, and not, by any means, as finished and satisfactory. Some of the difficulties encountered in any such attempt to procure accurate statistics have been already mentioned. The latest reports, also, of some of the smaller missionary societies have not been accessible. When figures are given, and there is yet special uncertainty, from any cause, as to their correctness, a mark of interrogation is annexed, designed to indicate this uncertainty. There are doubtless inaccuracies in cases not thus designated, and, in very many instances, blanks are left, when it would be very pleasant, were it possible, to give the facts. In most cases the statistics are from reports of the year 1858; in a few instances, reports of the present year, (1859,) were available. Missionaries to the Jews, to Roman Catholics, and to some nominally Protestant European nations, are not included in the tables."

[As now published, the *income* of nearly all the American, and of the four first mentioned English Societies, viz., the Church, the London, the Wesleyan, and the Baptist, is given for the year ending in 1859. Other statistics have not been changed.]

# GENERAL VIEW OF FOREIGN MISSIONS.

SOCIETIES.	Missionaries.	Male assistant mis- sionaries.	Total of male American or European laborers.	Female helpers. (American or European.)	Ordained native preachers.	Unordained native preachers.	Total of native preachers.	Other native helpers.	Members of churches.	Pupils in schools.	Income of the Society.
American Societies.  American Board, Presbyterian Board, (including Reformed Presbyterians,) Associate Presbyterians, Associate Reformed Presbyterians,	173 65 3 5	15 22	188 87	208 90	20 3?	188 35?	208 38?	314	27,740	17,020	\$ 350,915 211,968
Nova Scotia Presbyterians, American Missionary Association, Reformed Dutch Board, American Evangelical Lutherans, Episcopal Board, Methodist Episcopal Board, Southern Methodists, Baptist Missionary Union, Southern Baptists, Free Will Baptists, Seventh-day Baptists, Baptist Free Mission Society,	3? 15 13 5 13 48 30 40 40? 4 3	8 1 8 3? 26	23 14 21 51? 40 66? 4	43	30 2 2	2 214 6	30? 246 27? 8	12 2 16 11 2	1,493 326 86 321 2,556 3,869 16,306 1,225 79	693 157? 457 1,453? 1,261 633	
EUROFEAN SOCIETIES.  English Church Missionary Society, London Missionary Society, Wesleyan Missionary Society, Baptist Missionary Society, General Baptists, Church of Scotland, Free Church of Scotland, Society for the Propagation of the Gospel,	463 186 122 198 68? 8 8 28 82?	42 13 18 7? 1	228 135 216 75? 9		41 8? 9	104?	44 112? 13	2,100 950 79	18,560 18,221 80,307 324 611 1,500	25,156 33,977 92,912 9,696	£ 161,376 93,431 129,976 26,513 4,464 8,254 16,028
Irish Presbyterians, Englisb Presbyterians, United Presbyterians of Scotland, Covenanters, Welsh Presbyterians and Calvinistic Methodists, English Chinese Evangelization Society, Moravians, Basle Missionary Society, Netherlands Missionary Society, Rheuish Missionary Society,	4? 3? 28? 4 5 164? 51 23 31	8 18 5?	164 69 36?	143	1?			76 146 23	20,193 1,212 1,741	2,342 8,290	20,448 14,553
French Evangelical Missionary Society, Leipsic Missionary Society, Berlin Missionary Society, Berlin Missionary Union, Norwegian Missionary Society, Gosner's Missionary Society, North German Missionary Society, Total of European Societies,	12 11? 15? 3 1? 5? 12	2? 6? 13?	17? 7?	12?				76?	3,229?	1,100	1,994 \$ 18,000?
Grand total,	1,538										

<sup>\*</sup> The receipts of the Association for its last reported year, were \$50,512, for all ita missions, Foreign and Home.

<sup>†</sup> The receipts of the Missionary Society of the Methodist Episcopal Church are for all missionary purposes, Foreign and Domestic, no distinction being made. It cannot be said, therefore, with perfect accuracy, what is the income for Foreign Missions.

† The reports of this Society do not distinguish, in its missions among the North American Indians, between missionaries from the United States and ordained natives. Seventeen of its missionaries in Africa are colored "colonists."

<sup>%</sup> Most of the operations of this Society are among English colonists, and there are no means of knowing fully how many of its 406 missionaries are laboring for the unevangelized.



The following tables, in connection with one already given (page 12) of the receipts of the American Board, will serve to indicate, in some measure, the progress which is being made in missionary effort by some branches of the Christian church. The receipts of the two English societies, it will be noticed, are given in pounds sterling, and must be multiplied by five to reduce them to dollars.

Receipts of the General Assembly's Board of Foreign Missions.\*

Α		~	U
Year.	Receipts.	Periods.	Av. Annual Receipts.
1838,	<b>\$</b> 44,748		
1839,	56,150		
		†100,898	50,449
1840,	54,425		
1841,	62,344		
1842,	58,924		
1843,	54,760		
		230,453	57,613
1844,	66,674		
1845,	72,117		
1846,	76,395		
1847,	82,739		
		297,925	74,481
1848,	89,165		
1849,	96,294		
1850,	104,665		
1851,	108,544	002.002	00 aan
1050	2 x 8 x 3 2 3	398,668	99,667
1852,	117,882		
1853,	122,615		
1854,	140,719		
1855,	138,797	F00 019	190.009
1050	145 000	520,013	130,003
1856,	145,202		
1857,	158,189		
1858,	179,210		
1859,	161,368	643,969	160,992
		040,909	100,992

<sup>\*</sup> The grants of Bible and Tract Societies, and appropriations from the United States Government for Indian missions, have been deducted.

<sup>†</sup> For two years only.

### Receipts of the Church Missionary Society, England.

1		U	0, 0
Year.	Receipts.	Periods.	Av. Annual Receipts.
1836,	£ 70,465		
1837,	74,731		
1838,	91,723		
1839,	95,505	-332,424	£ 83,106
1840,	104,304		
1841,	101,576		
1842,	113,263		
1843,	111,875-	<b>-4</b> 31,018	107,754
1844,	103,661		
1845,	102,495		
1846,	105,059		
1847,	119,410—	430,625	107,456
1848,	115,012		
1849,	101,003		
1850,	94,401		
1851,	101,554—	<b>-411,970</b>	102,992
1852,	118,674		
1853,	120,932		
1854,	123,915		
1855,	124,260	<b>-</b> 487,781	121,945
1856,	127,782		
1857,	136,000		
1858,	164,484		
1859,	161,376-	-589,642	147,410 .

# Receipts of the London Missionary Society.

	Receipts of the London Missionary	Society.
Year.	Receipts. Periods.	Av. Annual Receipts.
1836,	£ 63,714	
1837,	71,335	
1838,	84,821	
1839,	80,321300,191	£ 75,047
1840,	94,954	
1841,	96,771	
1842,	91,795	
1843,	93,947377,467	94,366
1844,	89,124	
1845,	90,715	
1846,	82,991	
1847,	81,183344,013	86,003
1848,	87,925	
1849,	67,563	
1850,	64,642	
1851,	72,292——292,422	73,105
1852,	72,778	
1853,	71,821	
1854,	76,781	
1855,	59,665281,045	70,261
1856.	82,331	
1857,	67,277	
1858,	84,150	•
1859,	93,431327,189	81,797



